

religious sentiment, schooled, as it was, in a tradition which had taught that the greed of gain was a deadly sin, and that the plea of economic self-interest did not mitigate the verdict, but aggravated the offence. In England, as on the Continent, doctrinal radicalism marched hand in hand with social conservatism. The most scathing attack on social disorders came, not from the partisans of the old religion, but from divines on the left wing of the Protestant party, who saw in economic individualism but another expression of the laxity and licence which had degraded the purity of religion, and who understood by reformation a return to the moral austerity of the primitive Church, no less than to its government and doctrine*. The touching words⁹ in which the leader of the Pilgrimage of Grace painted the social effects of the dissolution of the Yorkshire monasteries were mild compared with the denunciations launched ten years later by Latimer, Crowley, Lever, Becon and Ponet.

Their passion was natural. What Aske saw in the green tree, they saw in the dry, and their horror at the plunge into social immorality was sharpened by the bitterness of disappointed hopes. It was all to have been so different! The movement which produced the Reformation was a Janus, not with two, but with several, faces, and among them had been

one which
looked wistfully for a political and social
regeneration
as the fruit of the regeneration of
religion.¹⁰ In
England, as in Germany and Switzerland,
men had
dreamed of a Reformation which would
reform the
State and society, as well as the Church.
The purifica-
tion, not merely of doctrine, but of
morals, the en-
couragement of learning, the diffusion of
education,
the relief of poverty, by the stirring into life
of a mass
of sleeping endowments, a spiritual and
social revival
inspired by the revival of the faith of the
Gospel—
such, not without judicious
encouragement from a
Government alert to play on public opinion,
was the